Rough Field Notes

112

B79-0054/011 (33)

but each was rather afraid to do so, ; they were returnable. If no one did so it was up to J to accept this doubtful present. O distribution of goat skin was begun when we came to o (at J's) of o 1st song, when finished o distribution of goat skin, again they use o same song & dance, whereupon J proceeds to stop o dance. This he does by having a o throw out goods which are given to any naxumDa, who thereupon stops. This done until all have been stopped. J still remains in his house & Samuel's people on outside. Someone brings from them to J, using o Salt's slattem + home, some very valuable present, another for his wife for all his family, & for (C), certain persons who are not members of J's family but who wish to be associated with him in this transaction, o number of these has previously been transmitted to Samuel. These goods are said to be (A), i.e. weapons of war, o obtaining of o & being regarded as a war party. Then o goods which have been given by J to stop o (naxumDa) are returned to him, without ceremony. Then J cries out, "omop kondo, omop slattems, etc", "come in your war-party, enter your slattems etc", & they come up in to sit behind o (D). Then J & his family, including (C) give valuable presents (D) to Samuel & his people. A slattem has been chosen to speak, & he speaks as though he were (Salaak's) "my father (H, uncle, B (C) etc) gives me (E), i.e. bed covering. It is these presents which make o marriage valid, they as it were, lock o w & her H's door. This

(A) q̓aoʟxta ✓432

(B) ~~o q̓ xälemsk'~~ (B) oj̓ xälemsk' ✓

(C) This teaching is called (B).

(D) stcinsäm' these presents are not returnable.

(E) ɛ̓ts kälemsk'

(F) ~~nis xwalemsk'~~

(G) ~~q̓ʷ x ɬ t on~~ q̓ʷ x ɬ t ʌn

(H) Including (alultumut), ɬ a man who is known to be smart ɬ a good business man will be given more than a careless ɬ dislikes person

(I) a group being called ämuy ɛx

(J) a costume for weddings is ibu', spots ɬ red paint, never mog.

(K) sä'lp'stcinmoos sis q̓ɔ's

(L) As they eat ~~present~~ goods, of not a greatest value are distributed to J ɬ his people. These are called (K), ~~i.e. to pay for food~~, i.e. food. These goods go with (E) ɬ later are really returned to Samuel's people, though theoretically not.

hotl. When an atahwala is summoned to cure a sick person, o later referred to as (ɔklimstandalos).

~~cord~~ is called (A), i.e. a rope fastening, but was only done when a girl was first married. ~~Then~~ Then a stal t s m x stands up & talks in a very lofty fashion, "What we do to-day is no small matter, presently we shall see how it was done in days of yore, & again it shall be done to-day". The one of J's people tells them, not by name, to come & fetch a girl, & someone (either D or Q, steps forward & leads her to ~~s~~ family (C). This leader is given v. valuable presents (D) by ~~the two families & his people wrote~~ J, his family & he (~~husb & father~~) to come later to his house. Then they dance (J) Presently a messenger comes from Samuel's F & his to invite J & his to Samuel's house, where they ~~sit down~~ among a certain number of witnesses. Food in large quantities is distributed (I). Then Samuel's F, via a fluent stal t s m x, recounts how his first ancestors were married. Then Samuel & his people gave v. valuable presents to [J & his people] (H). These are (E), of great worth, and are considered as not returnable, they become clothing etc. of J's people. The recounting of o days of yore, & o gift of (E), are of o greatest importance, i.e. it is (F), i.e. it is what will hereafter make Samuel's station x. (G) is a lofty ~~manager~~ idea, marriage, either real or fictitious, as a whole, with its resultant commercial gain. A successful o is one who has had a brains to use (G) often, no matter what he does, he cannot fail. Later on,

(A) (qwxttn)^{434} (B) ~~jtstmox~~ (EFG) (B) àthstcmuxout'

(EFG — ~~E~~ J). Walk", wearing tyl's clothing, calls o people by their absolute ~~x~~ Assist names, while he calls in name of Samuel.

(I) All, except slaves, ~~have a right~~ maybe, are able to use naxumDa. With every smaiusta of o 1st ploy there is an account of a marriage, & it is known how many (naxumDa) there are to it. The smaiusta is normally vested in one man, a most influential family head of o pet who from F – So clothing sticks, but should any of his relatives, or people who long ago intermarried into his family, want to borrow o right to use some of his naxumDa he would never refuse. But this is a mere temporary transference, does not transmit o right, nor is payment made, though it may be reciprocated. (C) In this way everyone is able to use a (naxumDa) when married. Usually a man would only ask for a few of o (naxumDa). Any kind of clothing is worn, no smaiusta, but o (naxumDa) use .o ~~o~~ woolen clothes, called (A) like o whole, with certain pointings on them, bear coat or what not. In theory these are made soft to a hand by being bound about with valuable skins, which are in practice put up & given back returnable to bride's family + (alultimut). All (naxumDa) smaiusta came with o pet people, not bought through Ukuvela.

(C) such a lending is (B)

(E) or longer: there is no time law for such.

Samuel thus, after brambusnam, he announces whence he has his goods by accounting — this is done by Samuel in person — to persons with whom he has (A), & this news spreads over a whole coast with a return of guests. This not only elevates Samuel but reacts very favourably on Joshua's reputation. Then J & his family may or may not stay in pleasant conversation for some time, then all leave. That night o comps sleep together without more ado.

It is contrary to law & practice for Samuel & his family to preserve for long o (yɛt loi lair). They use their own discretion what for, but within a week or two (E) they must call a gathering of some kind, busuut o susaok if o season be right, if Summer an (atsq tutt) or (erq-sing), at which o (yɛt lailair) is distributed (S) ~~his~~ o (anuy ɛ x) are present, & receive goods, but these are Samuel's own, not bounties (yɛt lailairs) only for the other guests. [(D) note on LMN] = 4446

If Samuel chooses to establish himself in his place, or take a higher one, o(anuy ɛ x) give him goods, as often as he does so, ~~often~~ for yours often.

Should J lose one of his family, it would be up to Samuel to pay for a proper ritual of burial, this is again (tshilamsk), and he repeats this on all such occasions, whether (tsaman ntuen) has been paid or not. Throughout whenever Samuel performs any kind of business, busuut or otherwise, J &

436

(A) it x wa x djut.

(B) kiswadjut

(C) ~~tiqwaistnum~~ tiqwaistnum

(D) ~~tutätalum~~

(E) ~~tai ün~~ tai ün tmuk or ~~with~~ HW pintmuk

(F) This is said to be (B) [illegible] paying.

(G) If a Sow be not a bussint, & H F will often ask a W F to allow him to make her one, & she later replies, use your own discretion, she is yours. So she is bussinted, being a name, swanista, eh, belonging to her H's family. This goes to her in finality. But this can only fit her for part of a time, hence when presents are being given his family takeaway bestows on her a ~~blatsolut~~ absolut name, but without swanista. Should a child fast, names would return to a man's family, otherwise if child can would pass with them. So sacks names not thus transferred.

Note. In Alert Bay they are swant re lending for potlatch.

other (among Ex) help, likewise whenever J performs Samuel's [illegible] help. The supposition is that O (its Kälemsk) has always compensated the weight of it pressing on J's shoulders has become too heavy, hence he [throws it off] (A) by giving presents to Samuel at whatever ceremony he may be performing. No count is kept of O relative value of (its kalemsk) + (A) (C).

It always happens that O parents + family of O H gain in O marriage transaction, but this is O way of O world & Father of numerous Ds will have to work like blazes, but he does not grudge this. His name is going way up with regard to what he has done for his D H's, + it is known all over O coast. Sometimes O sons-in-law will try to repay their F-in-law by "marrying" a nephew cousin, etc to him (F) — false marriage of course. A grandchild is never so done with. But O old man may decline to have anything to do with it, serene in his own importance. Or again a D child may be handed over to MF as (C), i.e. "to hold" with valuable presents as soft blankets for O child. This was done by J's company to his back when her H died with respect to Samuel's D. Goods as (C) are not returnable.

But even O most well ordered marriages are not unbreakable. Should a W leave her H (the having is E), O family of O H go finally to O W's family & offer take her back, accepted. All O people are called to O H's house where much food is

(H I J)

(A) 438 Lutl à t'älsnUm
(B) x t'okL'n' i'mut
(C) at'hw'pax

(M) Xwetpon
(O) q'sxwan

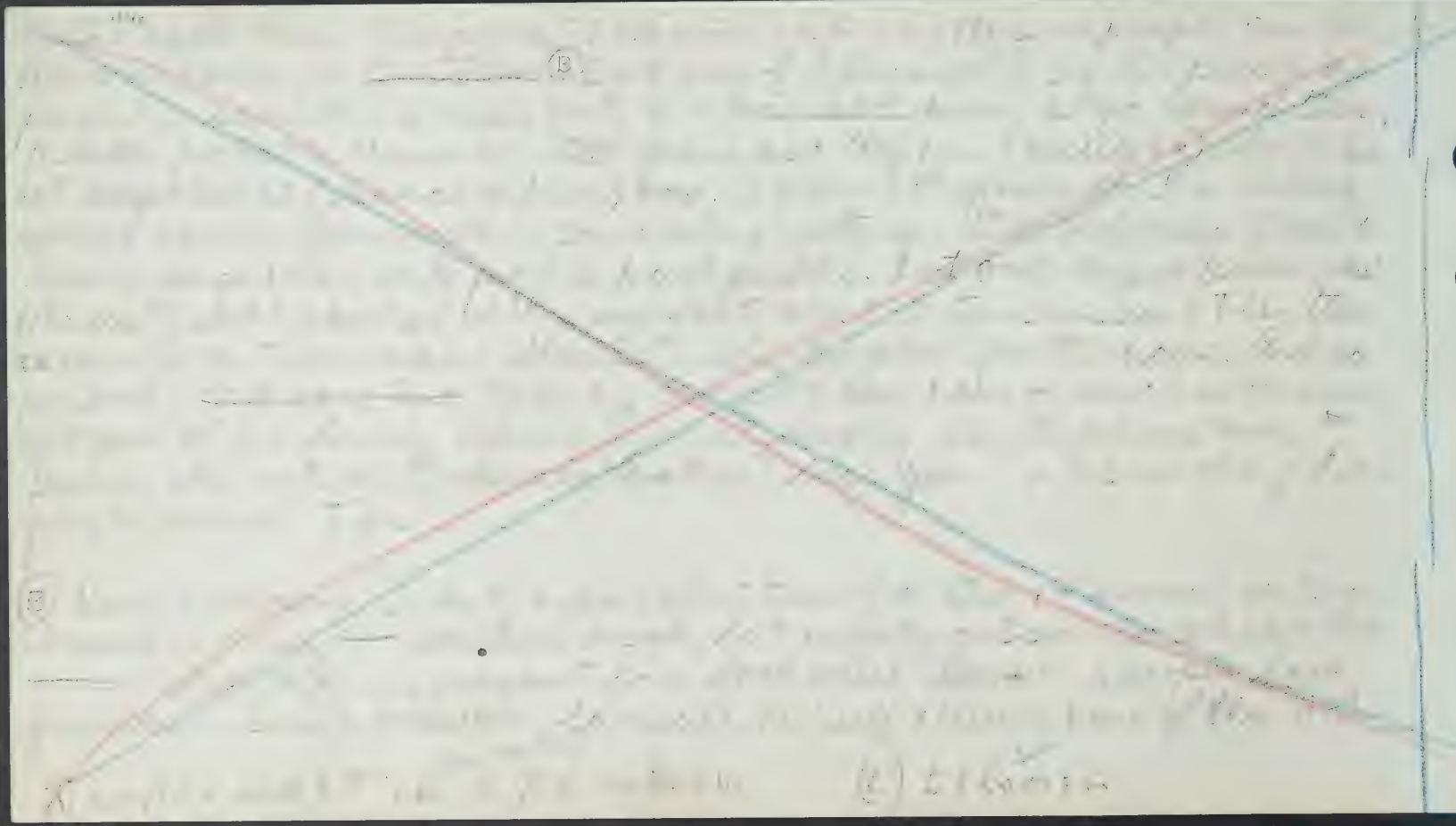
(K) t à Ziäks, Kwaspaw Eyes Salt
(L) sudi ɛ u' a Bs M family "
(M) Xwɛ t'Pon, Kuspapes "
(N) 'aits'U mpa Quatsino ", one
also title, in B B Language

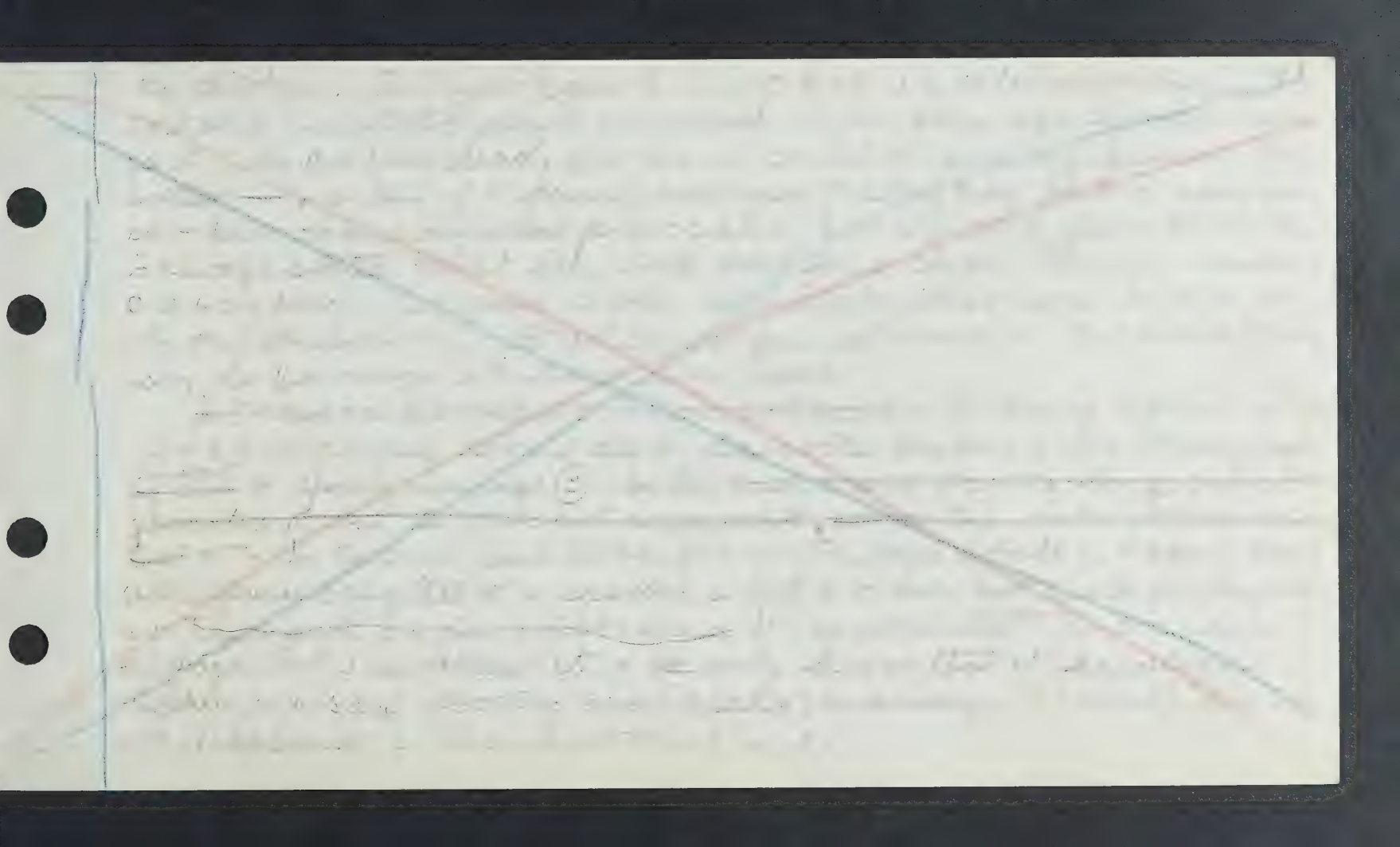
(D) When on gwaks I s-ka died in 1922 she was buried by the Tsaxis family, Tlops was: they had several times (Tsaman: tamuled) & had passed (C) Samuel who had got not yet caught up hence there was no power in him. If he had not done so, Samuel would have carried his w born o w should be buried by her H, ~~only kept for being~~ Rarely a H will be allowed to bury on its ancestrin-laws w/ well-beloved, but in this case o goods so ~~perfumed~~ delivered will be returned with interest later on. A smart slatsɛm x is always watching to help without being asked, if person is hot-dwig a cry-sing etc, knowing that though nothing be said such goods will later return with interest.

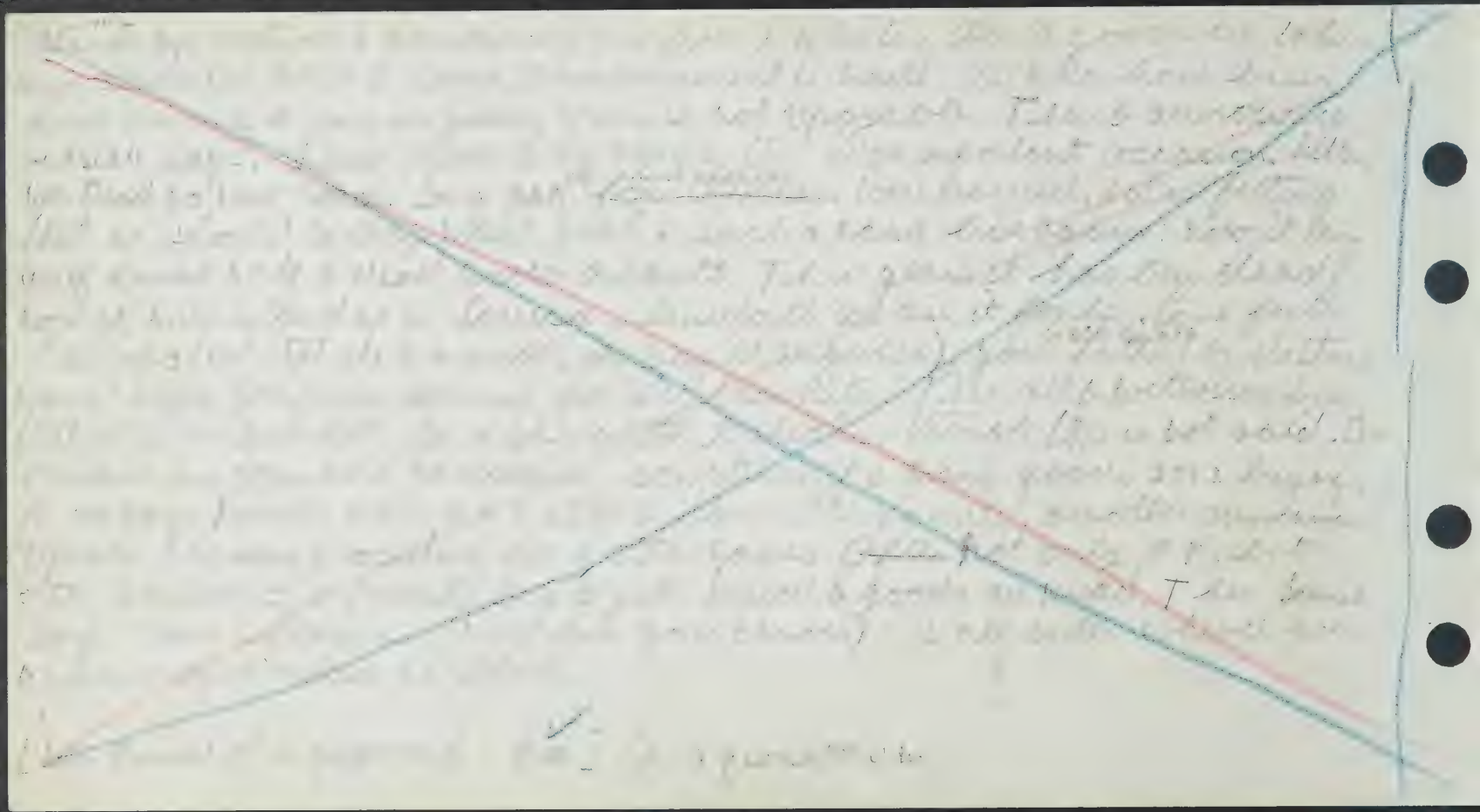
left for Gwaxtla wi Apr 1/25

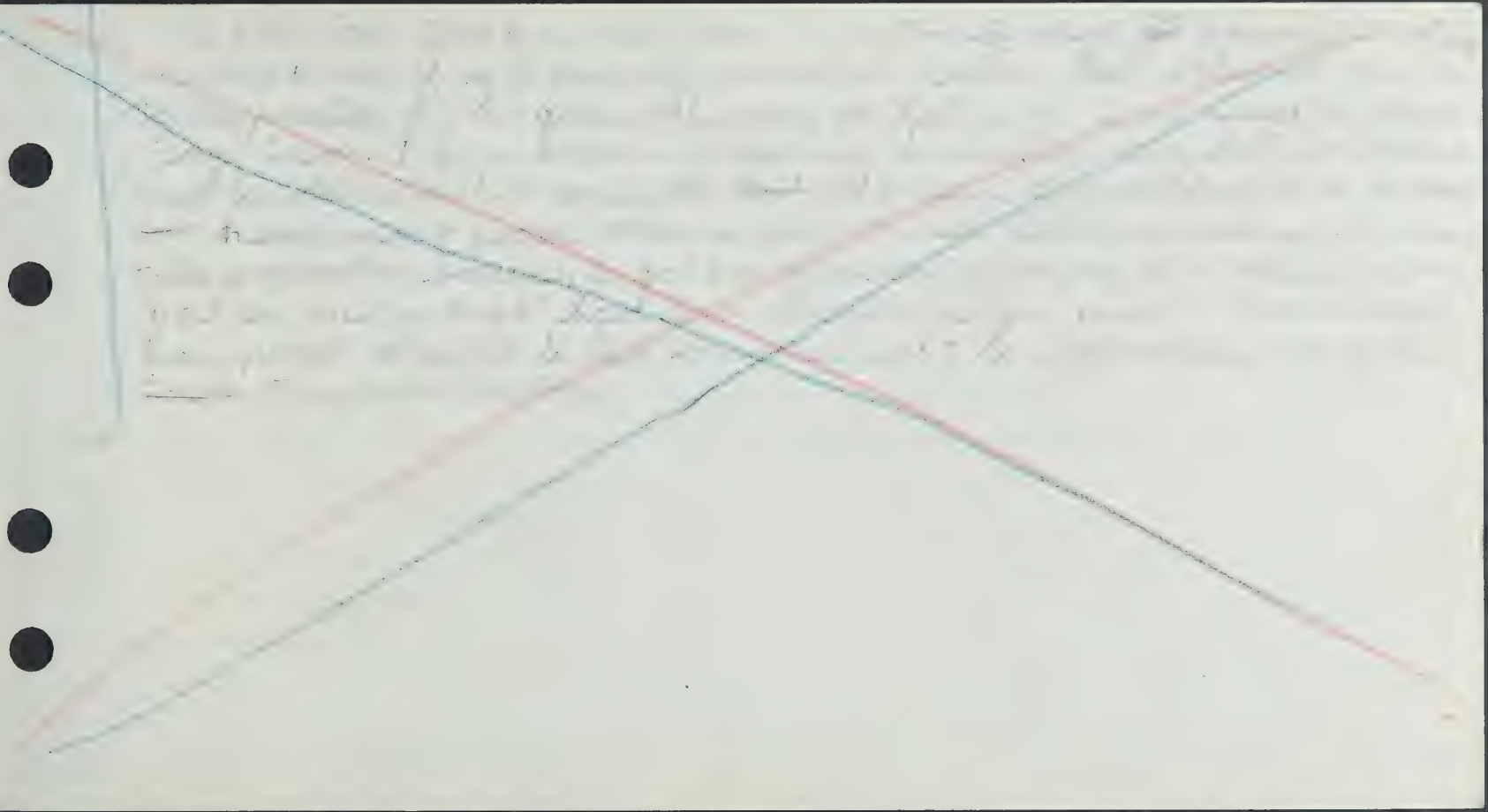
[left for Tsaxis] Apr 1/25

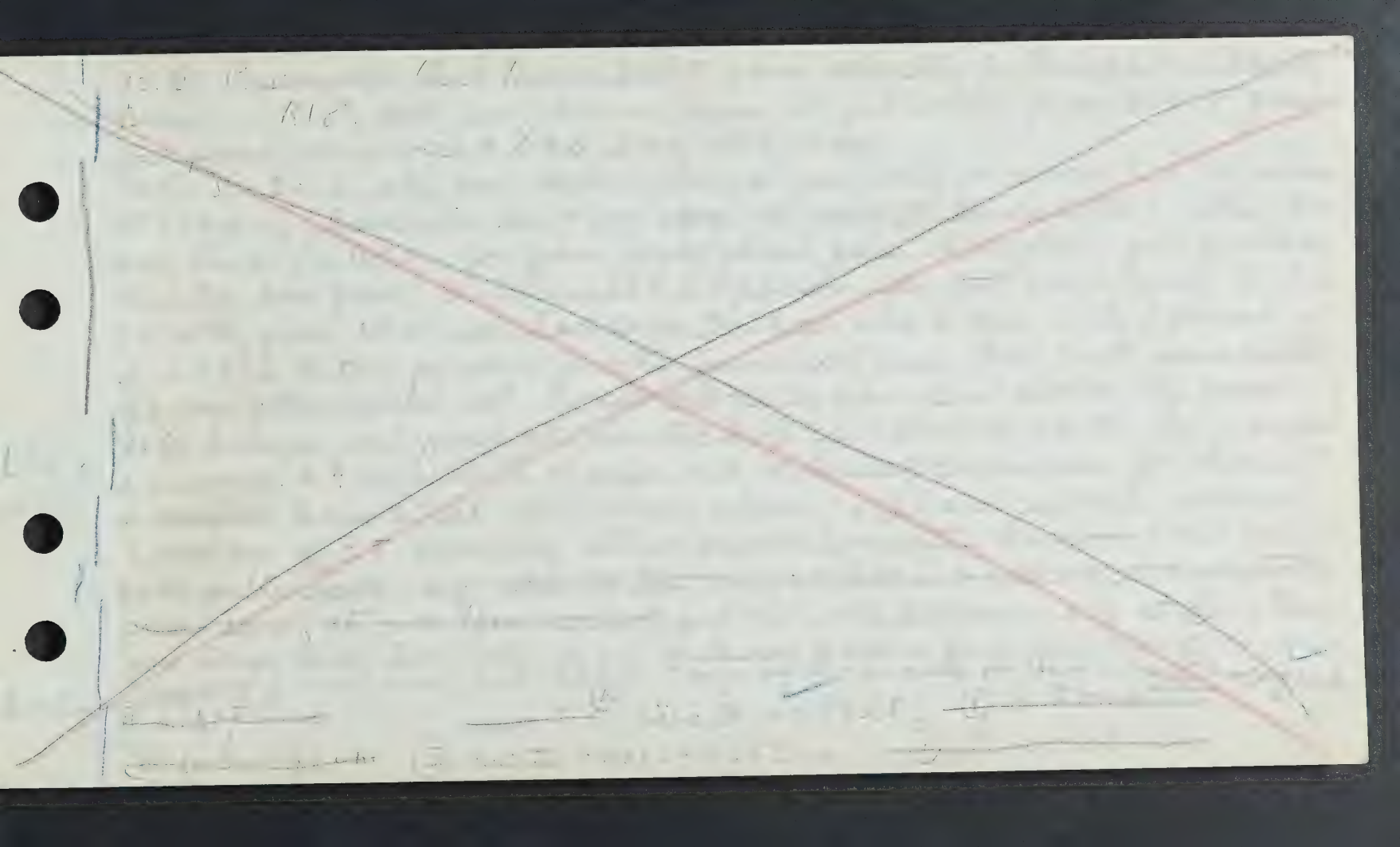
(J) be ith o payment of Tsaman interest. always a q's family can unfold dormant names, hence / has when J did it for Louisa here, she got o absolute name (K), from her newly dead Ss, (L) a long dormant name ~~(M)~~ from hus. tugus, (M) whale into language of o Sheena people, ~~now~~ obtained by o 1st t. wakwalo who went there in his trip round o World to ~~from~~ some people in o Coast (O). o names (M) & (N) both came from hus. Moody's: all of them have smaa

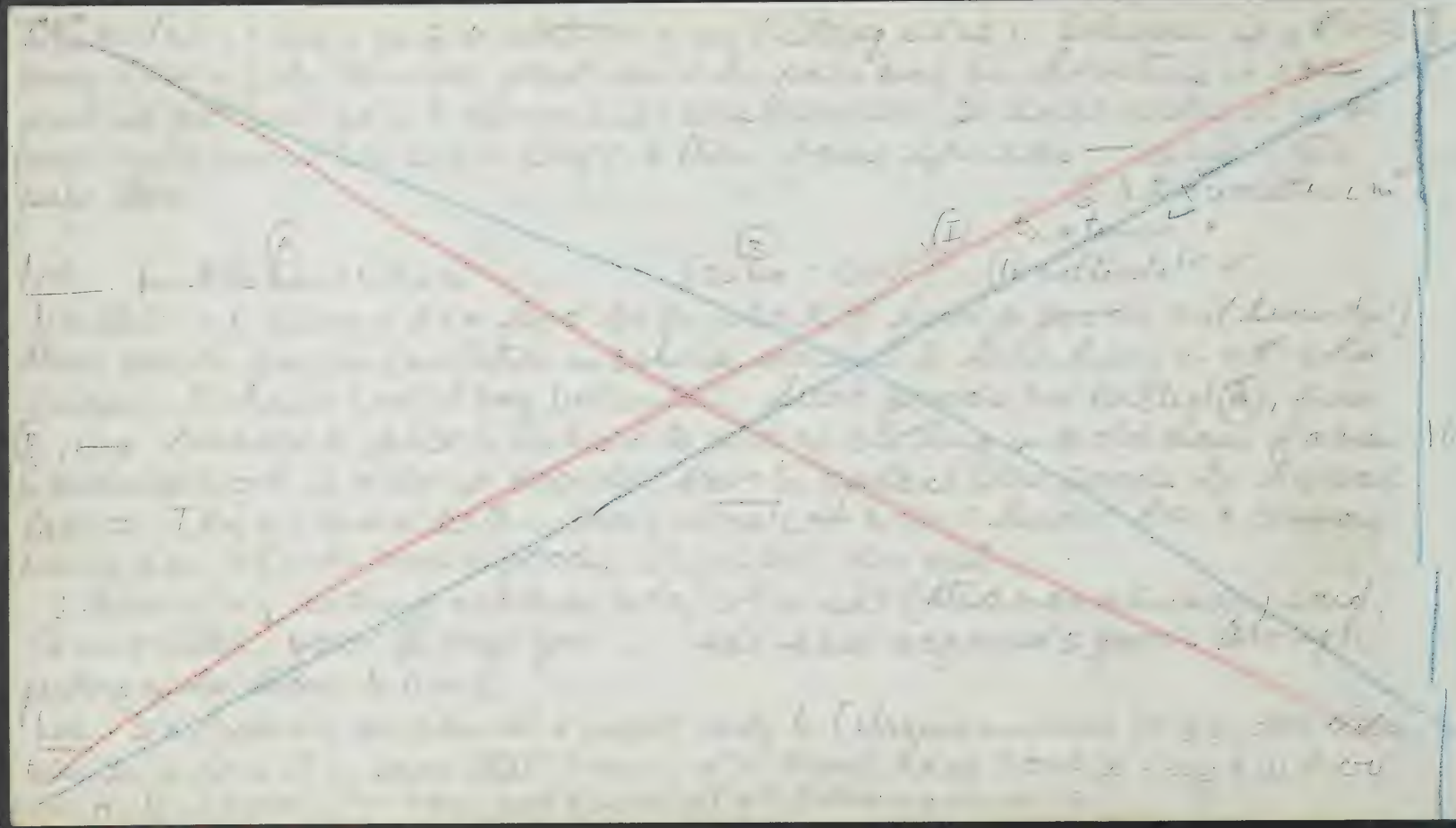

(B)

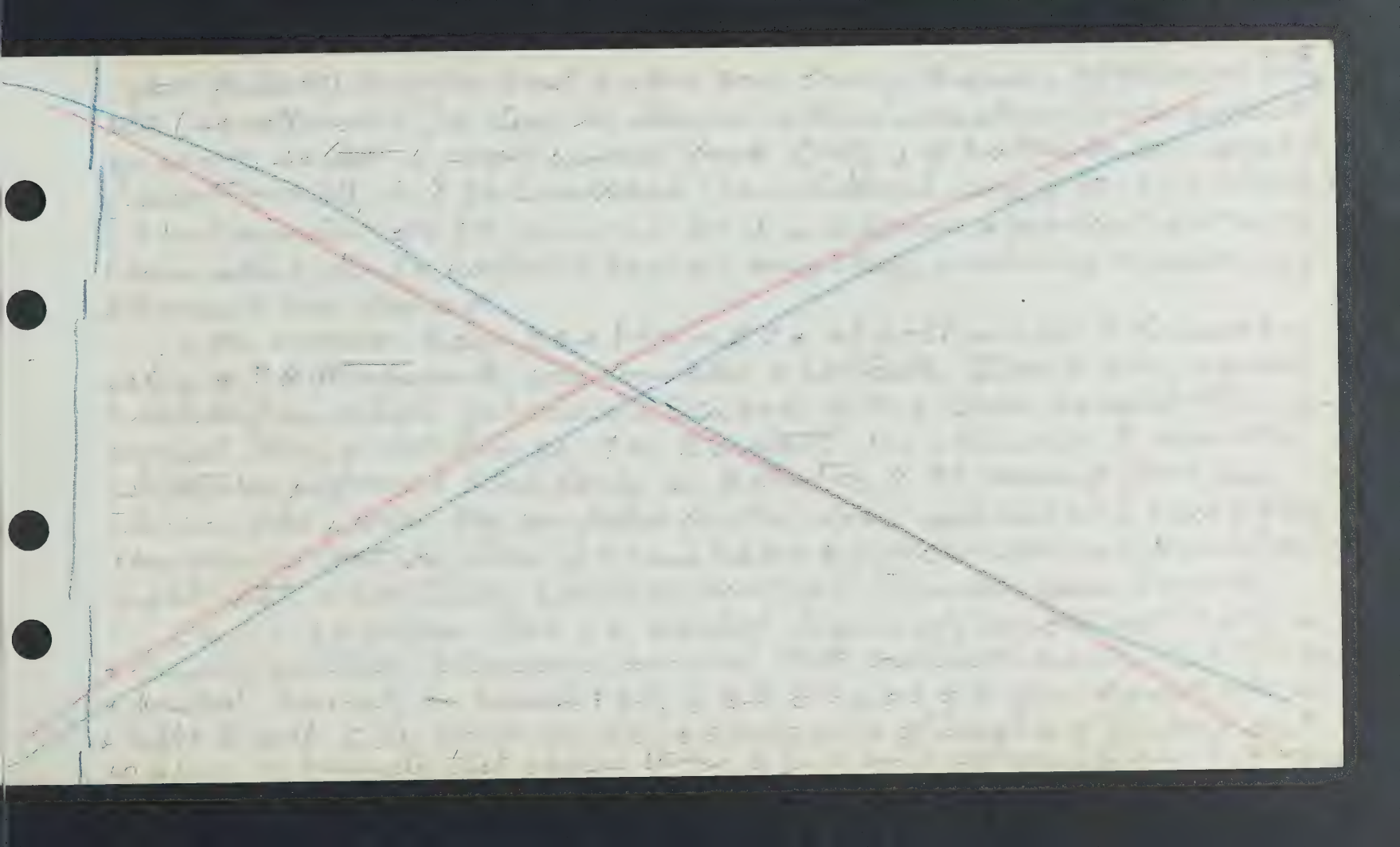


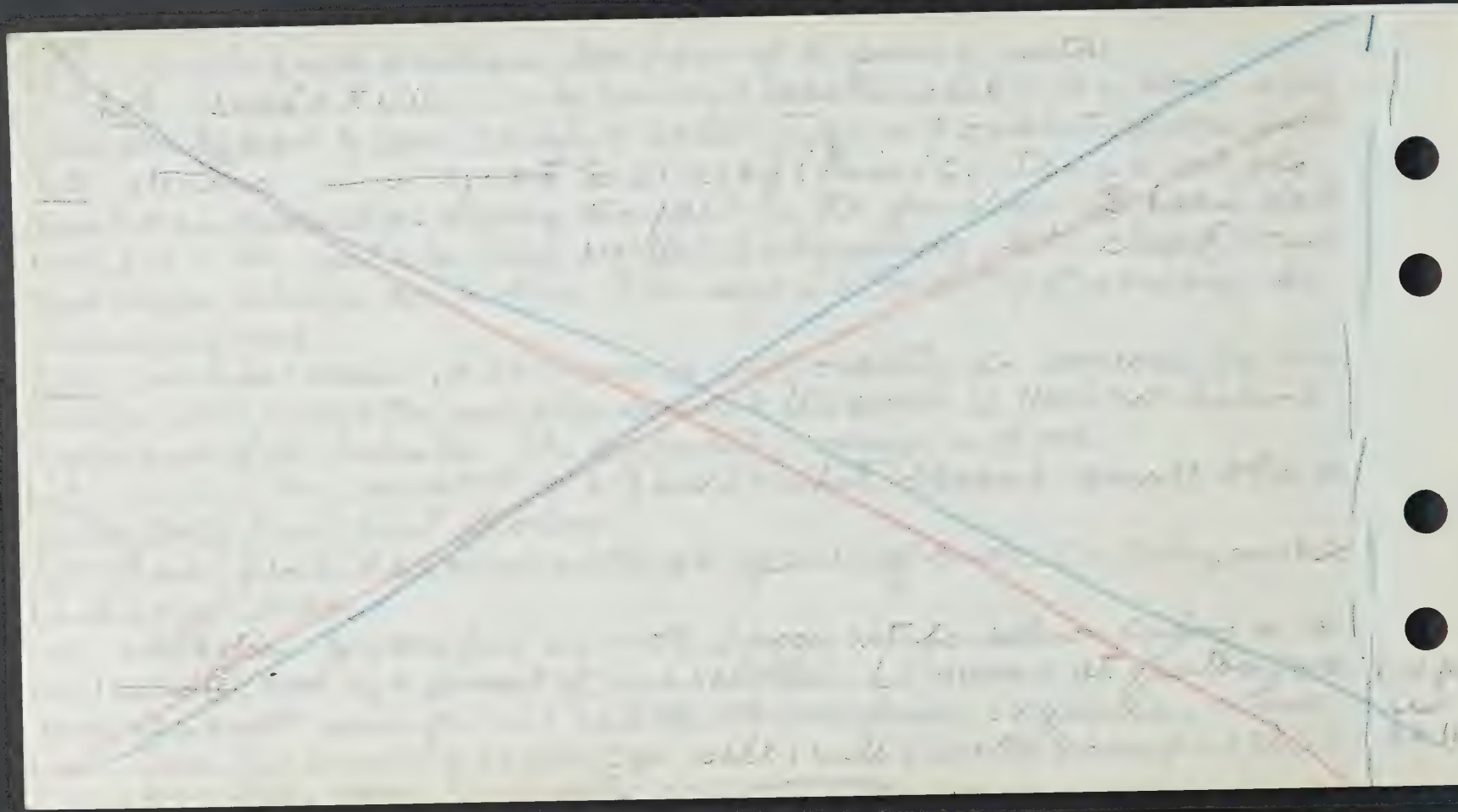


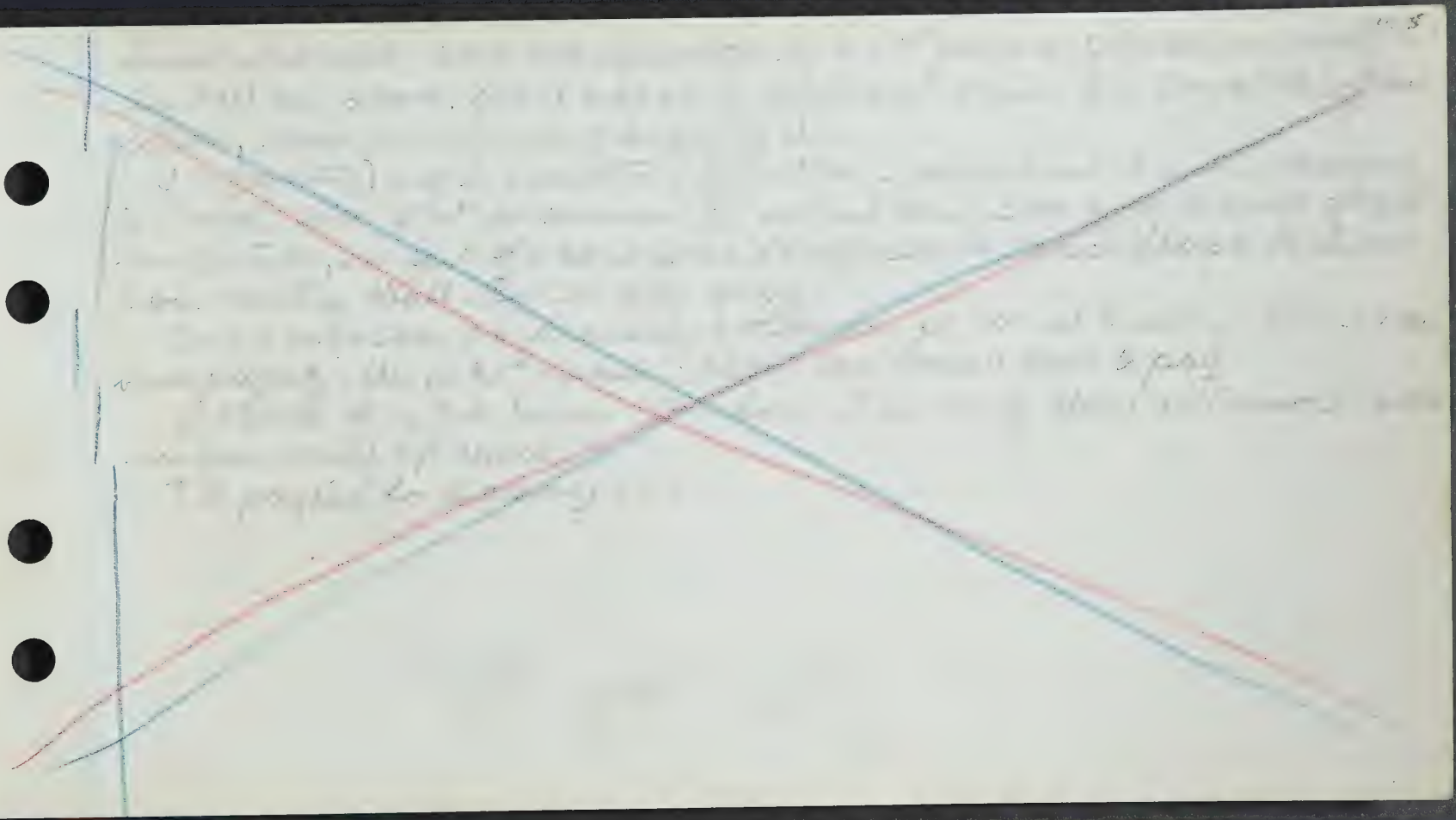


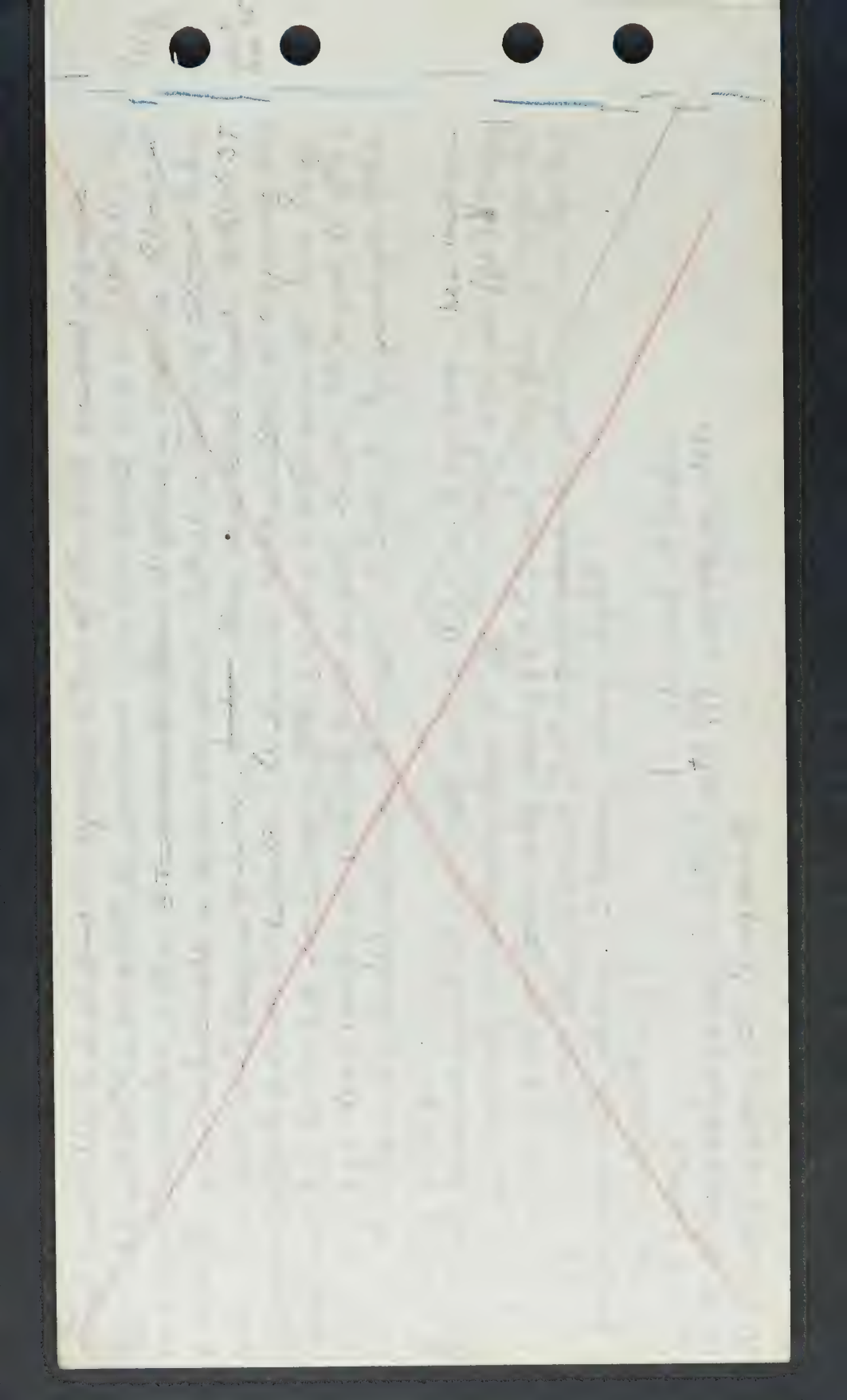


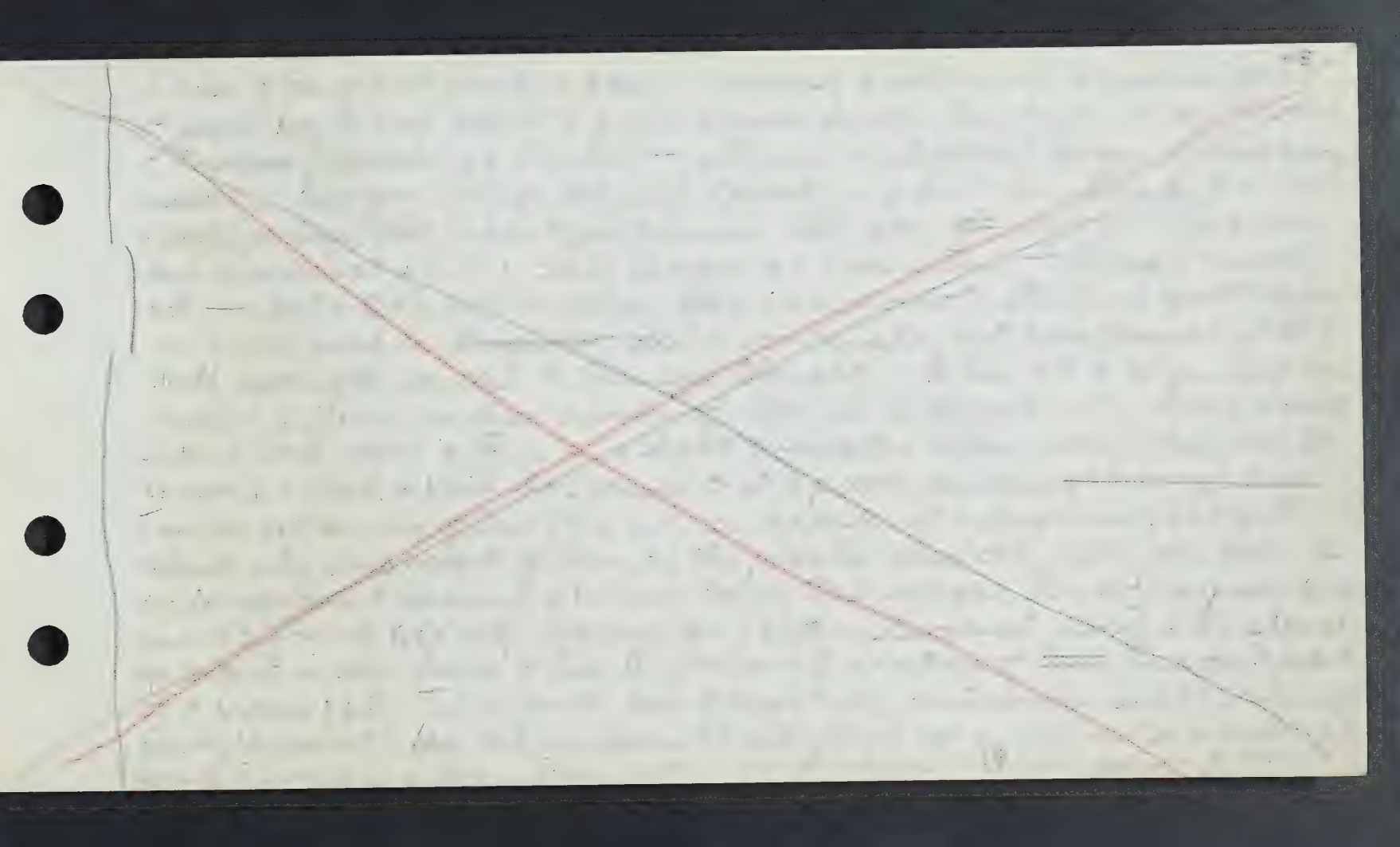


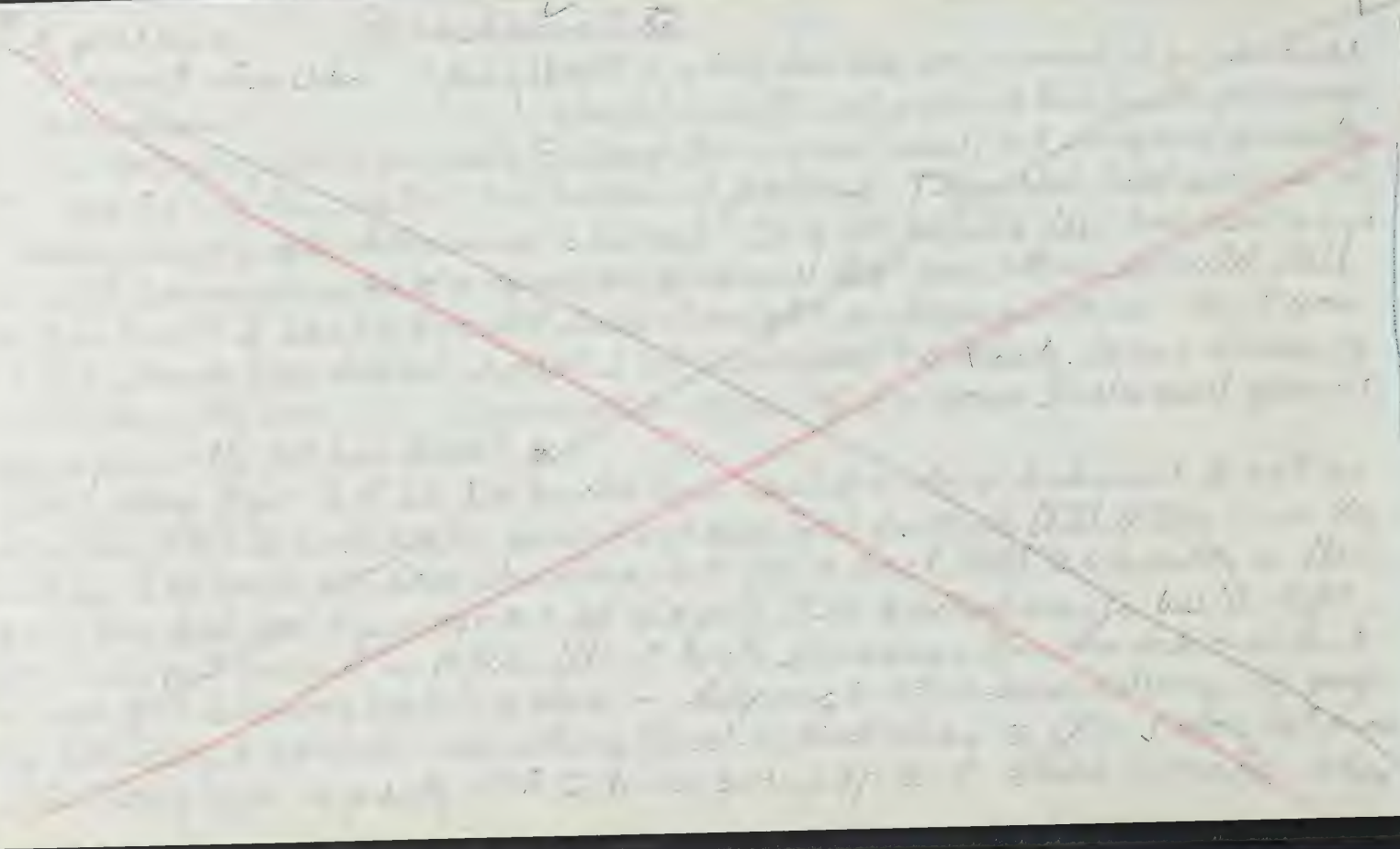


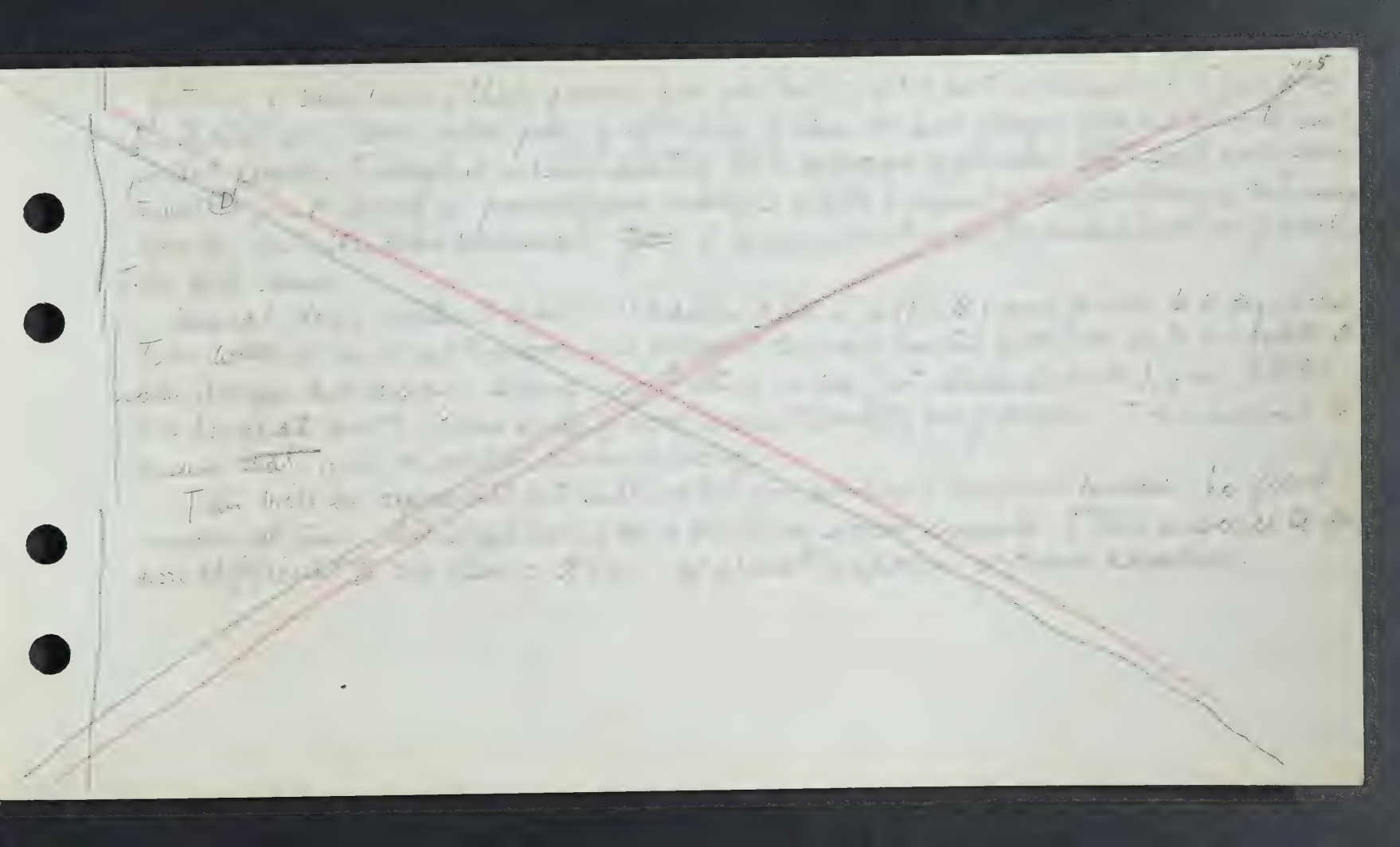


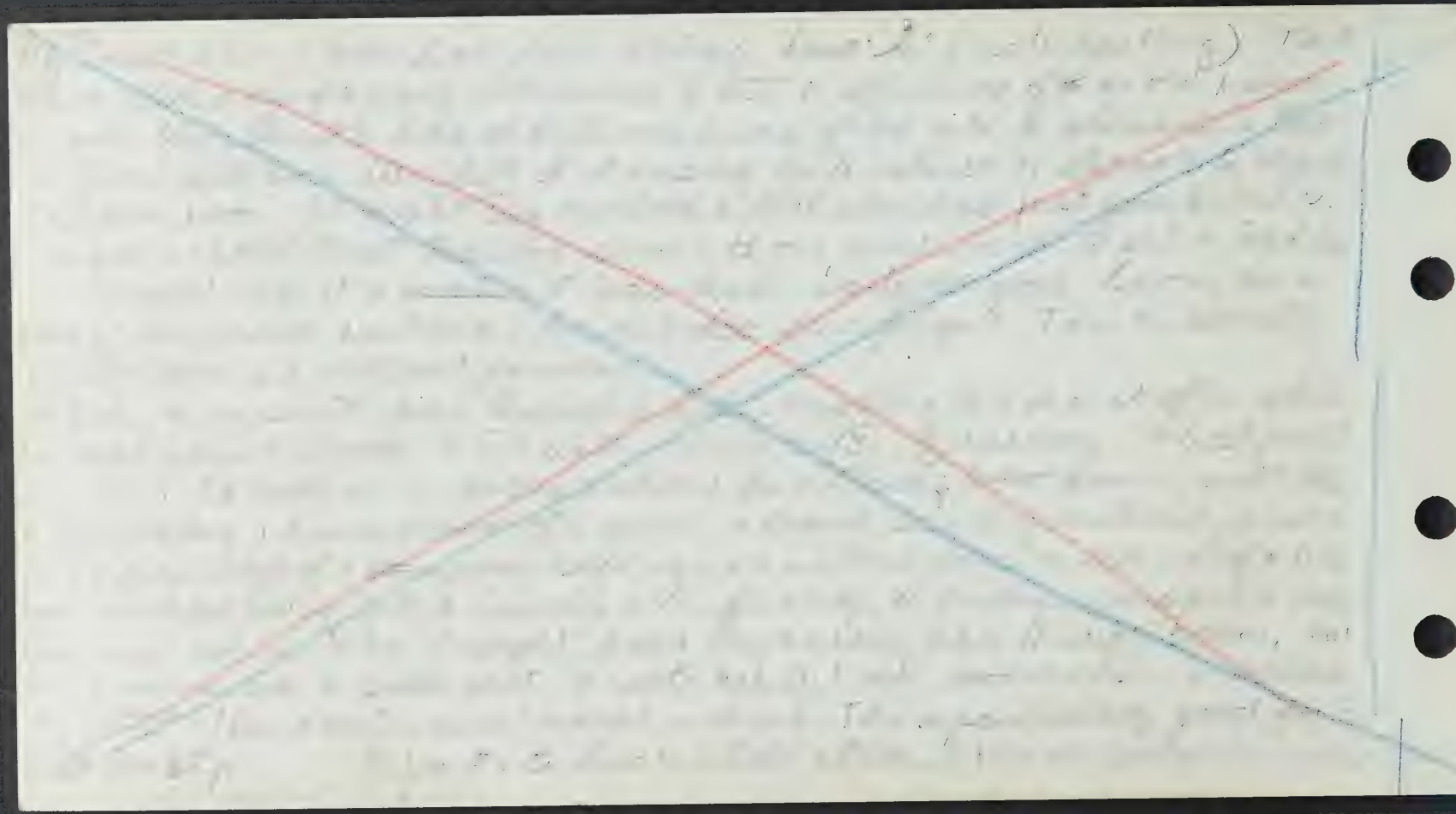












Note. When a ♀ is a baby she has an atsǫtitl name. If married to a stalteaxw she ~~bears a yɛtsalt, & assumes a yɛtsalt name. Often such a marriage is made casually, of one's own ideas, derived from a treatment meted out to a~~ by her husband. A ♀ kʰ sal x to a stalt; m x does not thereby become a yɛtsalt, but as soon as he t'ms with her [illegible] she does so become. Some yɛtsalt names are derived from a distant past, e.g. A name (C/Z) was given by a 1st tadwada to his w (D): she had twins on numerous occasions, hence the town because populous, which is a meaning of a name. This name was handed down among a hoodaxʷ for a v. long time, until it was lent to a 1st bro's schooner's grandmother, & they refused to return it, claiming it as their own. It passed down to a ngoonsit'ha, who transmitted it to Reuben's D on her marriage to a Tallis ♂. a latter has not t'ranked, hence the respectable yɛtsalt name is now down to a level of a mere atsǫtitl name. Should a Tallis ♂ many unless in a name will again rise. It is a name for a ♂'s name: I spent thousands for a name skämit, till it was way up, then he passed it to Daniel Nelson, who, the bro has not t'ranked, has allowed a name to go down in a chest & become an atsǫtitl name. a only reason I transmitted he name to Daniel was: a latter was a relative & there was considerable friction (A) between the (B) ~~[illegible]~~ (C) and a Psul tʰaan aan lair

person who is clean morally. ♂ is 40 days after no intercourse allowed, ♀ gives the medicine sees that a patient obeys. This safeguarding for 40 days is called (B), ♂ if a ♂ errs in it, e.g. if he sleeps with his wife, eats fresh meat or fresh salmon, eats food cooked by a widow or a licentious ♀, or if he approaches too near a pubescent girl, he will soon die, ♂ his death is due to his breaking of (B).

The knowledge of such medicines is secretly handed down in some families, such as (A), ♂ knowledge will only be transmitted on payment of much money. One of these which Louise used was a drinking of an ~~octopus's~~ urine mixed with red paint. (C) Mrs Clalaman eats her own excrement mixed with certain medicines. ♂ or ♀ will sell his knowledge or give it away, otherwise no one would think of using it even though he saw exactly how it was done.

Another of these medicines — this one from Kaiette and Ozette ♂ ♀. A River Indian ♂ was crazy. 2 old ♂, one from each place consulted a Quileute's grandfather — they both knew a proper method; i.e. to get a small piece of skin from the left side of a corpse's lower neck, ♂ squeeze this in river water for a day, then put it in a bottle ♂ leave it in water for a day, without boiling, then drink the water.

(A) as mauasam bit. (B) nusxwtt amtom (C) as (A). urine was old ♂ strong.

between 2 families, 2 schooners & 2 hoods. After much difficulty I have fathomed a transmission of a name; it had nothing to do with a marriage of Malasuit & anuxemano but depended entirely on a relationship of anuxemano's M to J's M. A name could have been transmitted without a marriage. It was correct to transmit a name in this way as semi-distant relation, as it is a

(A) was a cousin of J's M.

(A) sni ux t i kwan'a

hälläk.is = = at gwutsmut ?

= sdhons

anuxemano

Ts'ux'ata

against Indian law to transmit a name for which much money has been spent to another son, though it is good for a clown. A name to be so transmitted

Yetsalt name has the same fate as a stall name, i.e. no matter how high it may have been get unless she aids her H. & gives a feast, it will be right down in a dirt, & will rank as a wife atsgutth. One word applied to a stall name that is clustake is that it has become a [illegible]

This was done & the lunatic recovered. Afterwards he drank & washed in which yellow cedar handles had been boiled & the water allowed to cool, which further helped, & later no sleeping with w for a whole year.

Note. Sometimes, though not often, a name already in use will be given to another person, & thus there will be 2 people with only 1 name & 1 spirit. Though alone this was not a v. good thing to do as there often jealousy between the two holders of a name as to which was superior. A dormant name is said to be in a cemetery.

Note. Another (assmanisan bit) was used for J, when he broke his Δ 2 bone beneath his Adam's apple. An old ♀ who knew a proper went to a graveyard & collected a rib bone from a corpse. The ♀ gathered gum from woodpecker holes as she got it saying something which J's M could not understand. The gum & bone were bound on J's back & breast, left for 4 days, & he recovered. This was said to (A) ♯, i.e. to become as nothing for a sickness. (C)

Note. A octopus (B) often leaves a ocean to get gum from trees. Within J's M's [illegible] A it was walking bear Talkie when he heard a smacking sound, as of

(A) put q unto (B) sts mas (C) see (K) on next page